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THE CHRISTIAN CENTURY

Vol. XXXIV

March 22, 1917

Number 12

The Visitor of the Trenches

A Story

"I Know"

By L. O. Bricker

MAR 23 1917

CHICAGO

"Five Hundred New Minister Readers During the Month of March"

The Month of March is Ministers' Month

December, January and February have shown the greatest gains in new subscriptions and renewals to The Christian Century in its entire history. Mainly our new subscriptions have come from the ranks of thoughtful men and women of the laity.

During March we desire the special cooperation of all our readers in adding five hundred new subscriptions from the ranks of the ministry.

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

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Remittances—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

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DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Pastors: Announce this From Your Pulpit!

Why I Am A Disciple

By Charles Clayton Morrison

In the issue of March 29,* and continuing for twelve or fifteen weeks, the editor of *The Christian Century* will begin a series of articles giving a personal statement of his reasons for being a Disciple. In this series Mr. Morrison will treat in the most intimate and candid fashion of the vital and urgent issues now confronting our people.

Every thoughtful layman and minister will be keenly interested in these articles. In view of this widespread interest, our present readers are taking special satisfaction at this time in commending the "Century" to their thoughtful acquaintances and in soliciting their subscriptions.

*This series was at first advertised to begin March 15. The date of the first article has been deferred two weeks to allow the new subscribers who come in during March to "begin at the beginning." The suggestion for this postponement came from our readers who are cooperating with us to add 500 new Ministers to our list this month.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

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Number 12

Men and Religion

ARE MEN LACKING IN RELIGION?

There is a widespread feeling that religion is native to the soul of a woman rather than to that of a man. Few religious bodies in America have a male membership of fifty per cent, which would be the normal status. Episcopalians have the largest number of men per capita and Christian Scientists have the smallest. Presbyterians excel Methodists in attracting men, as do the Disciples and the Baptists.

In exclusively Roman Catholic countries, few men now go to church except for the great family ceremonies of baptism, weddings and funerals. Where there is the most persistent use of relics and other superstitions, men are fewest. Only the higher forms of this religion attract men.

These facts, briefly stated, and to be more briefly summarized and interpreted, indicate that men are attracted by dignified worship, logical creeds and humanitarian service. They are usually repelled by the evangelical forms of religious emotion, by appeals for blind faith and by feminine types of religious activity.

* * *

In a hundred years the churches of America have suddenly become predominantly feminine in constituency. What has wrought this great change? Some say that the sudden invasion of women into education and industry has made her more prominent in religion. Probably the revivalism of the past century, more than anything else, made the church feminine. Its emotionalism secured more ready response from women than from men. The church with "mourners' benches" grew into great organizations, but they did not make an equal appeal to both sexes.

These facts, however, do not prove that men are not religious. They only show that men are not religious in quite the same way as are women. The whole history of religion shows the father as the leader of religious institutions, and the originator of religion itself, at least humanly speaking.

In many religions of the world, women have no well-defined status; if they have they occupy an inferior position. It is so in India. Mohammedanism assigns no equality of standing to the sexes. In the great alien religions, man has been the great rock on which religion has built her house.

Bible religion was largely a religion of men. The women of the Old Testament often lacked faith or reverence, as did Sarah or David's wife. Only now and again do we find the sweet incense of feminine piety as in Hannah, the mother of the prophet.

In the New Testament, Mary is matched by Martha. Godly women minister to our Lord, but they are overshadowed by the apostles. Women were not counted on the day of Pentecost. They were an indefinite overplus of the day's results.

The fathers of the church who originated its theology

were men, and the saints as well. We remember Heloise and Joan of Arc and St. Theresa, but are not these overshadowed by a great company among whom we name St. Augustine, St. Francis of Assisi and Savonarola?

Today, even in denominations where women may enter the ministry, there are no considerable number of them assuming leadership, except among Christian Scientists—and here for a special reason. Religious leadership is still in the hands of men. That they are just now not so effective as should be, is to be admitted. It is the duty of the church to guide her men into forms of religious expression at once ennobling and natural to the masculine mind and heart.

* * *

In doing this, we need not disparage the enormous gain which has come to Christianity from a larger participation in religious life by women. They have given to our religion sympathy where before it had been hard and without feeling. They have brought neatness and beauty into the house of God. They have cultivated the mystical phases of religion in which the average man has had but little interest.

Men must have a body of doctrine which brings no offense to their intellects. The preacher who rails against higher criticism and evolution without establishing firmly a contrary doctrine will lose his men. Conservatism still has stubborn representatives among us in the masculine tribe, but the average man in America delights to make progress in his religious thinking.

Men must be allowed to establish system in the administration of the churches. They despise to see a church loosely run. They want the money raised by effective planning and spent in a business-like manner.

They want to see the church active in the big human tasks. Any men's club can be thrilled with the story of what Christian men have done to save their fellows from poverty and sin. Take the boy problem and lay it on their hearts and their coldness and indifference vanishes. The average man is generous to a fault in the presence of human need.

The biggest business men in the church will teach. The notion of imparting religion to the young, stirs something deep and primitive in their souls. There is no reason why every Sunday school should not engage the best men of the parish to help it.

The danger in masculine religion today is that it shall try to be ethically earnest and socially helpful with little thought of God. Our old ideas of God are gone. The Titan god of the skies has vanished. To the men of this generation with their deep enthusiasms for human welfare must come an intimate fellowship with the God of our Lord Jesus Christ, who is revealed not in fire or tempest, but in the still small voice.

EDITORIAL

AN EXPERIMENT IN CHRISTIAN UNION

THE Panama strip about the Panama canal, which is under the control of the United States, has been organized in a most effective way. There are seventeen thousand Americans living there, ten thousand as civilian office holders, and the remainder as soldiers. The soldiers will soon be greatly increased in number.

This great population was at first lacking in religious services except those provided by the army chaplains; these were few in number. Then there was organized the Union church of Panama, in which practically all the great evangelical denominations participated. The Southern Baptists alone insisted upon organizing denominational work in the strip. The Rev. Sidney S. Conger has become the pastor of the Union church, and some of the most prominent government officials are serving upon its governing board.

The Union church maintains preaching services at five different points: Balboa, Cristobal, Gatun, Pedro and Miguel. There are also Sunday schools at two additional points, Ancon and Paraiso.

The people in the district are supporting their own work and are giving money for mission work among the Panamanians in adjacent sections. The only need to date has been that of buildings, which are difficult for salaried people with an uncertain tenure to erect.

Had the various denominations gone into this field in the old-time competitive way, there would now be many thousands of dollars of home mission money spent to support struggling mission points which could never make an impress upon the life of the community. As it now is, there is a strong united church, which commands the respect of everybody and which effectively does the work that is to be done.

This experiment on a small scale will help the people in the older sections of the continent to realize the wastefulness of competition in religion and the desirability of organizing our work in a way that will bring all of God's people into co-operation.

EVANGELISTIC SPIRIT IN CHICAGO

THE Chicago Church Federation Council, of which the Rev. W. B. Millard is secretary, has been gathering information about the evangelistic plans of Chicago churches in the Lenten season and urging that all the churches adopt some plan in their recruiting work. The returns that have come in at the office of the Federation Council are characteristic of the new attitude now being taken by pastors toward the work of recruiting. In a few cases community groups of churches have employed an evangelist and are going at their problem in the old way. In most cases, the churches are experimenting with the more modern ways of doing recruiting work.

The organization of individual church members to use their personal influence is one of the favorite devices. The Rev. Dr. Skevington of the Belden Avenue Baptist church has a "Centurion Band," which includes a group of personal workers who will try to enlist a hundred new members for the church in a hundred days. Dr. Albert

H. Gage, another Baptist minister, has organized seventy people to win seventy souls in seventy days.

Systematic visitation of the parish is being used for evangelistic purposes by a number. Dr. H. E. Peabody of the South Congregational church has arranged for such a visitation, as have a number of other pastors. The homes are visited with the purpose of interesting and enlisting new members.

Few devices meet with more favor than pastor's classes, which are intended to prepare the children of the Sunday school for church membership. In some of the churches these classes are so large that they have been divided. The fundamentals of the gospel are imparted to the children, though not usually by the stereotyped catechetical method.

The growth of Chicago churches of the various denominations has not been noteworthy in recent years. The churches were in many instances country churches trying to live in the city environment. As the churches adopt new methods adapted to the city life, they will be increasingly successful.

DEVOTIONAL LIFE IN HOLY WEEK

THE Federal Council of Churches has sent out a call to the Christians who are federated through it for special devotions during Holy Week. The Lord's prayer is suggested for the week's study. Christians are urged to see in this prayer those great elements which make for peace and unity among the children of men.

The idea of using the church year as an occasion for united prayer has much in it to commend. Christian union is not a matter simply of arranging doctrinal standards or of completing a scheme of church government that would be acceptable to all. The sentiments and ideals of Christians in the various evangelical bodies must be united by common experiences. The observance of Holy Week by the millions of people in the evangelical churches will serve the valuable purpose of affording common experiences of a most valuable sort.

The Federal Council has shown great wisdom in working at the problem of unity in ways which are obvious and beyond dispute. There has been a clear perception of the points of contact between the constituent denominations. These points of contact have been broadened, and it may be confidently asserted that through this excellent organization, Protestantism is now more united than at any time since the days of Martin Luther.

IMPRESSIVE REPORTS

THERE is usually a temptation for secretaries of various organizations to make large claims in their annual reports of work done. Upon these reports depend in considerable measure the revenue from the public. On the other hand, it is found that reports that do not test up well with facts turn out to have a minus value in the end.

We find in the new year-book, on page 11, that Rev. W. G. Winn, secretary of the Chicago Christian Missionary Society, is listed as a missionary of the American Christian Missionary Society. This is not the first year that he has so been listed, but it is the first year that the

American Christian Missionary Society has not contributed anything to his support.

Last year the society failed to make a contract with the Chicago Christian Missionary Society, the first time in many years. Churches which sent in their home missionary money for use in Chicago to the Chicago office, following the custom of years, were not recognized in the year-book as having given anything to city missions, except in the case of Hyde Park and Irving Park churches. Had not such loyal churches as Memorial, Englewood, Jackson Boulevard, Evanston, Monroe Street, Ashland Avenue, Sheffield Avenue, Austin, and perhaps other churches not persisted in supporting Mr. Winn, in spite of the lack of recognition of these contributions in the year-book, the Chicago secretary could not have gone on. Yet the American Christian Missionary Society honors itself by including his name as one of its employed missionaries.

There may be some explanation of this way of doing, but what is it?

THE CRISIS AND THE PREACHER

ON Wednesday, March 28, the Illinois House of Representatives will vote on the state-wide Referendum Prohibition Bill. The prospects of its passage are good. It has already passed the State Senate by a vote of 31 to 18. If it passes the House it will become law and the people will vote on the question at the fall election, 1918.

It is difficult to press into a few words the full import and importance of this event. Whether or not the bill becomes law will depend upon the churches of Illinois. In the last analysis it rests upon the ministers, for whether they will or not, by virtue of their position they are the leaders in this cause. The fight has been made, the arguments are in, and the final decision rests with them much more than it does with the Representatives at Springfield themselves. The Representatives will be responsive to public sentiment. If public sentiment is live and virile and active, the legislators will record that in their vote. If it is dull and inert, they will record that and public sentiment will be live and active, or dull and inert, according to the activities of the preachers of the churches.

Probably ninety per cent of the ministers of the State of Illinois are sympathetic toward state-wide prohibition. Many of them are working like Trojans, some are absorbed in other matters and are not active. It is easy enough for each minister to take his own measure on this proposition, for certain definite things are needed to be done. Some of them may be enumerated, as follows:

Is the minister praying earnestly, definitely and daily that the righteous will of the state may triumph in the vote on March 28?

Is he talking about it in his church services morning and evening?

Is he impressing upon his men the necessity of their writing, telephoning and telegraphing to their members of the Legislature?

Unexpressed sentiment amounts to nothing, or a sentiment expressed which does not reach the right spot helps very little just at this time. The place to express the sentiment is to the members of the legislature in whose hands the fate of the bill lies.

Is he organizing his men for the canvassing for signatures to petitions, telegrams and letters to be sent the representatives from people of his parish outside of the church?

Is he arranging for representatives of his church to call upon members of the Legislature while they are home at the week ends?

Is he writing and having members of his congregation writing to the daily papers asking for their editorial support of the bill?

Is he planning to have his church represented in Springfield on the day the bill is voted on?

If he believes the liquor traffic ought to be destroyed, if he believes that the saloon and alcohol are the greatest curse of the race he will do all of these things. If he is doing none of them he may set himself down as the greatest practical friend which the liquor traffic has in the State of Illinois at this time.

John G. Woolley said, "The greatest obstacle in the way of prohibition is not the malignant activity of the bad, but the benignant inactivity of the good." No truer words have been spoken.

We can have prohibition in the State of Illinois. We can have it now if every man will do his part.

MR. BRITLING FINDS GOD

THE increasing interest in religion is reflected in the fiction literature of our time. The most popular novel of the winter, and deservedly so, has been "Mr. Britling Sees it Through," by H. G. Wells, the brilliant English writer.

One needs to know Mr. Wells and his antecedents in order to appreciate to the full the meaning of his book. He was the son of a professional sportsman and was educated in scientific schools exclusively. After graduating from college, he was for several years a teacher of science. His earlier efforts at writing took his scientific knowledge into the field of fiction, after the style of Jules Verne in some measure.

Later he came to be a Socialist and wrote a number of books in the sociological field, all of them charged with rousing indictments against the existing order and against the Church.

It is this background which gives the novel its interest. Mr. Britling is a typical Englishman, a writer and skeptic. His morals are none too good. He has been married twice and has sons by each wife. The description of the period prior to the war is done with rare literary ability. Then there is the story of the incredulity of England at the time of the breaking out of the war. There are anxious days afterward in which Mr. Britling fears for the safety of his son.

At last the news comes that his darling Hugh has been shot through the head by a German bullet. This is a crushing blow to Mr. Britling. When he rallies from it he starts his pen going in the direction of formulating a plan for a great world-wide republic. He becomes convinced, however, that even this is futile unless we discover God and work with him.

The God whom Mr. Britling discovers is not the God of the orthodox creeds. Mr. Britling insists that an infinite God would be a criminal for allowing the war and decides to believe in a finite God who struggles along with the rest of us, but who will one day win the victory over the evil forces of the universe. Students will recognize in Mr. Britling's idea of God the pragmatist's conception which was expounded to the world by William James.

Mr. Britling also comes to believe in immortality, though this doctrine is evidently less fundamental to his

thinking. All the while he relaxes none of his contempt for the fat village clergyman of the established church who talks pious platitudes and who is to be suspected of having no secure foundation for his faith.

It is not to be wondered at that Episcopal clergymen in this country have spent much time in preaching against the views of Mr. Britling, for the book is a sharp arraignment of the English Church. It is clear that Mr. Britling does not reach a faith in the traditional orthodox God. He does insist, however, that the God he worships is to be identified with Christ. If Mr. Britling applied for membership in one of our churches, would we take him in? Just what does a man have to believe about God to be a Christian?

BESMIRCHING THE NAME OF BEN FRANKLIN

THE big breweries are finding business pretty dull these days, so they have taken to advertising. The ethics of their advertisements is on a par with the ethics of their business in general. Just now the Anheuser-Busch Company of St. Louis (they will not profit long by the advertisement we now give them) is setting forth the drinking habits of celebrated men. The ad writer drew forth this gem from his imagination:

"So long as Americans treasure the Republic and Personal Liberty . . . the fame of Franklin can never perish. Personally he was possessed of robust health; he was a . . . moderate user all his lifetime of Old Madeira and barley-malt brews. It is safe to say that he toasted the New Republic with every great man of Europe and America."

Nearly every printer has read Franklin's Autobiography in which he represents his habits in a very different way than does the ad writer of the brewing company. Here is Franklin's own record:

"At my first admission into this printing house (at London) I took to working at press, imagining I felt a want of the bodily exercise I had been us'd to in America, where presswork is mix'd with composing. I drank only water; the other workmen, near fifty in number, were great guzzlers of beer. On occasion I carried up and down stairs a large form of types in each hand, when others carried but one in both hands. They wondered to see, from this and several instances, that the Water-American, as they called me, was stronger than themselves, who drank strong beer!"

The fact is that Ben Franklin deserves credit as one of the great forerunners of the total abstinence idea. The brewery agent has not hesitated to blacken his memory to sell a few more cases of beer. A business that proceeds with ethical standards like these rests indeed upon a very unsound basis.

Of course, if the facts had been the other way, it would still not be proved that the drinking customs of a hundred years ago should continue in these days when the physiological effects of alcohol are so well known. Times change and when humanity discovers that death is in the brew, there would be no use appealing to the past to support customs that are inimical to the race.

SIR OLIVER LODGE AND SPIRITUALISM

A RECENTLY published book gives the story of Sir Oliver Lodge's alleged communications with his son Raymond. The famed English scientist has for many years been a member of the Society for Psychic Research, but the death of his son in the war and his advancing years must have enormously quickened his own interest in the subject.

Sir Oliver Lodge has discovered, of course, that

the great majority of mediums are mercenary frauds living upon the sorrows and weaknesses of humanity. Discounting this element of fraud, he still insists that there are so many things in his recent experiences of a convincing character that he is fully persuaded that he has communicated with his son in a world beyond this one.

There are several typical attitudes one may take with regard to such phenomena. One is that of the materialist who taboos the whole subject as unworthy of attention. With such individuals, philosophical dogma stands in the way of free investigation of alleged phenomena.

There is also the attitude of the older type of religionist who regards all such research as impious. Some of these would say that there are evil lying spirits which impersonate the dead, and others that even His Satanic Majesty, who is with them just as real a person as God, condescends to befool us with lying representations. Against this type of prejudice the spiritualist of a Christian turn urges the stories of the reappearances of Jesus as proof of the fundamental possibility of the phenomena he alleges.

In one way, Sir Oliver Lodge has done a real service to the world, and that is to warn people who do not have special equipment for it away from this type of investigation. The amateur spiritualist is victimized by quacks, grows morbidly interested in things not much related to his own life and becomes at last a "queer" person avoided by the whole community.

Were Sir Oliver Lodge's convictions to prove true, it would not disturb Christian doctrine. Meanwhile, there are matters of much greater import than seeking ambiguous oracles from the dead.

MARTIN LUTHER THE REFORMER

DURING this year much will be written and said about Martin Luther, the great reformer of Germany. Under God, he was the first man to lead successfully a movement for the purification of the church.

It is interesting to note that it was in a sense a moral question, and not a theological one, which first put him in antagonism to Rome. The cathedral of Rome was being built and indulgences were being sold throughout Germany to raise funds. This was not an indulgence to commit sin, but was the sale of an absolution for sin already committed. Though Martin Luther was, as a Roman Catholic monk, acquainted with the penitential system of the church, yet he was greatly shocked by the flagrant way in which this sale was carried on. It was clear that its purpose was much more to secure money for the church than to bring sinners to repentance.

The great evangelical principle in the heart of Luther was that the just should live by faith. His emphasis on this doctrine was secured in part from the writings of St. Augustine, but still more from the writings of St. Paul. While practical events were setting him in opposition to Rome, it became ever more clear to him that the church of his age had obscured this great principle of the innerness of religion.

We are not to believe that Martin Luther carried his reform very far at first. He sought to make it a reform within the Roman Catholic church. When this was impossible, he next sought to conduct a reform

which would not change more than was necessary the existing religion of the people. The images in the churches were taken down without his consent. It was long before he could see the mass abolished. His steps in reform seem timid to us, but when we learn how

powerful a will was necessary in order to effect the few changes that came during his life-time, we are made to appreciate the difficulty of his task.

All Protestants owe a debt of gratitude to the great man who gave the Bible to the people.

The Bible and the Monuments

Eleventh Article in the Series on the Bible

By Herbert L. Willett

“ON MARCH 13 we received a telegram saying that our friends were on the way up the Tigris, but as the boat was not allowed to stop at Kut-el-Amara they would be obliged to continue to Bagdad. Since my last report the excavations have been carried on but four days, on account of severe sand storms, religious feasts, trouble with an Arab sheik, and my absence in Kut-el-Amara.” This is not a military report, familiar as are the two places mentioned as scenes of recent stirring events in the Mesopotamian campaign of the great world war. It is an excerpt from the letter of an excavator who was working some years ago on one of the most ancient sites in Babylonia, a few miles from the former location of Babylon.

The writer of that report was one of the men who have devoted their efforts to the discovery of ancient remains in the lands where Biblical history transpired. The science of archaeology is one of the later outgrowths of the spirit of investigation. Its object is the discovery, description and classification of whatever materials throw light on ancient civilizations. The excavators have dug in many parts of Greece, in different sections of the city of Rome, in Asia Minor, in Phœnicia, on the island of Crete, and in Cyprus. But most interesting of all to the Biblical student have been the discoveries made in Palestine, in Egypt, and in Assyria and Babylonia.

Until recent years the Bible stood comparatively alone in the midst of the world's literature. It told the story of earlier civilizations around the eastern end of the Mediterranean Sea. There was a sort of traditional history of these civilizations of Egypt, Babylonia and Assyria, but historical and archaeological science had not yet confirmed the Biblical statements regarding them. How can one be sure that the Biblical statements are true? Were there such places as those referred to in the Old and New Testaments? Did cities like Ur, Haran, Pithom, Gezer, Megiddo and Gath actually exist? Were there such kings as Rameses, Ahab, Jehu, Menahem, Sargon and Sennacherib?

KEY TO BABYLONIAN LANGUAGE

Today the student of the Bible and its contemporary history has at hand a mass of confirmatory details yielded up by the mounds and ruins of the Oriental world. Cities long buried have given up their secrets. Rulers believed to be half mythical have emerged from the light of verifiable knowledge, and incidents told in the Bible are now vouched for by the narratives of the Tigris and the Nile. The results achieved by archaeology are the more impressive when it is remembered that until within recent years the early stories of Egypt and the Assyrian peninsula

were locked in the mysterious grasp of unknown languages. Nothing more romantic has been accomplished by the scientific researches of scholars than the opening of the secret doors that admitted the modern age to a knowledge of the literatures of those two great civilizations.

For a long time it was known that old Persian inscriptions were to be seen upon the ruined walls of Persepolis. As long ago as Niebuhr's day the three-fold character of these inscriptions was perceived. But not until Grotfend in 1802 hit upon the secret that these were actually three languages, the old Persian, the Median or Susian, and the Babylonian, was the significance of the inscription perceived as a key to the cuneiform, or wedge-shaped, language of Babylonia, as yet undeciphered. The next and most decisive step was taken in 1835 by Henry C. Rawlinson, an English officer with the Persian army in the Zagros mountains. He discovered a great inscription cut on the side of the Behistun Rock in western Persia, near the old Median highway between Hamadan and Kirmanshah. The former of these towns is the ancient Ecbatana, and both have figured in recent reports on the advance of the Russians toward the Tigris.

This mass of mountain rock towers seventeen hundred feet above the plain. On a smooth surface more than three hundred feet above the base, Darius placed his own image in heroic size in bas relief, and before him nine captive kings, while prostrate at his feet was placed the Magian usurper, Guamata. Below and beside the sculptured group there are carved in three languages, line after line of wedge-shaped, or nail-shaped, characters arranged in columns telling the prowess and achievements of the great king. Rawlinson copied and translated five columns, including some four hundred lines. Later, these were sent to Europe and published in 1847. The trilingual inscription at Persepolis gave the key, and Rawlinson using it opened to the world the treasures of Babylonian and Assyrian literature.

From that time onward the science of Assyriology made rapid progress through the excavations and decipherments of Botta, Place, Layard, Rassam, DeSarsac, George Smith, Ward, Peters and many others. The great sites of Kouyunjik and Khorsabad, parts of the location of ancient Nineveh, the excavations at Warka, Senkere, Nuffur, Mugayyer, Birs, Tello, Bismya and numerous other places have given to the world an increasingly adequate picture of the most ancient of Semitic civilizations.

Among the objects found in these regions and now available in the museums of the world for the study of Biblical archaeology a few only can be mentioned. Near

the site of Nineveh, Rassam found an obelisk of black marble set up by Shalmaneser II. On one of its panels there is a scene representing Hebrews offering presents to the Assyrian king. The inscription reads, "The tribute of Jehu the son of Omri, silver, gold, basins of gold, bowls of gold, lead, a royal sceptre, staves, I received." In the inscriptions of Tiglath Pileser III record is made of the capture of Hamath and Arpad in 738 B. C., of the appeal made by Ahaz of Judah against the allied kings of the north in 734 B. C. and the fall of Damascus in 732 B. C.

SENNACHERIB'S INSCRIPTION

The inscriptions of Shalmaneser IV tell of the siege of Samaria in 722 B. C., and those of Sargon II recount its fall in the following year. A remarkably interesting inscription is that of Sennacherib telling of his expedition against Judah and Jerusalem in 701 B. C. The following narrative by the king's own scribes may be compared with the Biblical story contained in II Kings 18, 19. After recounting the earlier events of his third campaign to the Mediterranean coast, with his victories in Phœnicia and Philistia, Sennacherib proceeds: "But Hezekiah of Judah, who had not submitted to my yoke, forty-six of his fenced cities and fortresses, and small towns in their vicinity without number, by breaking them down with battering rams and the blows of (illegible), and the strokes of axes and hammers, I besieged and took: 200,150 persons, small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them and counted as spoil. As for Hezekiah himself, like a bird in a cage in Jerusalem, his royal city, I shut him up. I threw up forts against him, and whoever would come out of the gate of the city I turned back. His cities which I had spoiled I cut off from his land, and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, Zil-bel, king of Gaza, and so made his territory small. To the former tribute, the gift of their country, the presents due to my sovereignty, I made an addition and imposed it upon (them). As for Hezekiah himself, the fear of the glory of my sovereignty overwhelmed him, and the Arabs and his other allies, whom he had brought to strengthen Jerusalem, his royal city, were seized with great fear. Thirty talents of gold, and eight hundred talents of silver, * * * great stores of lapis-lazuli, couches of ivory, arm-chairs of ivory (covered) with elephants' hide, ivory tusks, ussu wood, urkarinu wood, and the like, an immense treasure; and his daughters, his palace-women, men-singers, women-singers, to Nineveh my royal city I made him bring; and for the delivery of the tribute and rendering homage he sent his ambassador."

EGYPTIAN INSCRIPTIONS

The most fruitful region with which the Biblical student is concerned is Egypt, for here the kindly sand and the warm climate have combined to preserve enormous quantities of pictorial and inscriptional material, which in other regions would have perished. The hieroglyphics or priestly writings, the monumental records made by the sovereigns of Egypt, are more or less familiar. But their secret had to be secured by precisely the same means as those employed in the case of the cuneiform text. One of the prized possessions of the British Museum is the celebrated Rosetta Stone, a large block of black granite, with three inscriptions, one in hiero-

glyphic, one in the shorter or demotic writing, and one in Greek. This stone was discovered near the town of Rosetta east of Alexandria by a French artillery officer at the time of Napoleon's invasion of Egypt in 1799. Several attempts were made to decipher the inscription, but the work was not accomplished with satisfaction until 1822, when Francois Champollion began his work which lasted for ten years and resulted in the publication of an Egyptian grammar and vocabulary.

The Greek inscription on the Rosetta Stone was identical with the other two in substance and revealed their secret. It was a decree in honor of Ptolemy V Epiphanes (205-181 B. C.). From this time it was simply a question of securing ampler material and extending the field of Egyptology. Among the famous names in the history of this science have been Lepsius, Mariette, Maspero, DeMorgan, Naville and Petrie. The light which the labors of Egyptologists have thrown upon Biblical literature may be illustrated by two or three examples. On the south wall of the temple of Amon at Karnak, a portion of the ancient Thebes, the capital of Upper Egypt, there is a large inscription of Sheshonk I of the twenty-second dynasty (the Shishak of the narrative of I Kings 14: 25-28). The gigantic figure of the god towers above that of the king himself, who boasts that on an expedition to the northeast he had taken many cities in Palestine, the names of several of which are quite familiar, including Gaza, Abel, Bethaneth, Beth Horan, Aijalon, Gibeon and Shunem. This was the invasion which spoiled Jerusalem in the fifth year of Rehoboam, and pushed on with its ravages into the northern kingdom.

There is but one reference to Israel on the Egyptian monuments. This is found in an inscription of Merneptah of the nineteenth dynasty, the successor of Rameses the Great. It was discovered by Petrie in the ruins of that king's mortuary temple at Thebes in 1896. The inscription is a hymn on the victory over the Lybians, and its concluding strophe reads: "The kings are overthrown, saying 'Salaam.' No one holds up his head among the nine bows. Wasted is Teheme, Kheta is pacified, plundered is Pекanan, carried off is Askelon, seized upon is Gezer, Yensam is made as nothing, Israel is desolated; his seed is not. Palestine has become a widow (i. e., unprotected) for Egypt."

Two other important finds have come from the soil of Egypt. One is the celebrated collection of the Tel-el-Amarna letters. These were reports made in the cuneiform language by governors and other officials in Palestine to Amenophis IV of the eighteenth dynasty, about 1400 B. C. These show that Babylonian was the official language of Palestine at that period. The second of these bodies of material was found at Oxyrinchus, not far from the Nile, by Grenfell and Hunt, and comprised a considerable collection of the logia of Jesus written on papyrus. They probably represent literary activities of the second Christian century.

PALESTINE DISCOVERIES

But naturally the keenest interest attaches to archaeological work in Palestine and Syria. It was the land of the Lord. Biblical history, both in the Old and New Testaments, was concerned directly with it. To Palestine the pilgrims went in vast numbers in the early centuries. And the number of those who have journeyed there for purely Biblical reasons in days since then has been a great host. Yet it has thus far yielded fewer returns for

the labor of the excavator than either Babylonia or Egypt. The reasons for this are many. It is a much smaller country. It has been desolated again and again by war, earthquake and other disturbances. Its soil is shallower, and its mountains are washed down by the heavy rains of the winter. Objects of interest from ancient days have little chance of survival in such conditions. At the same time the beginnings of work in Syria have yielded some interesting results, and some have come to hand by pure accident. For example, in 1868 a missionary living in Dibon, in ancient Moab, came upon an archaic inscription on a stone built into the wall of a native house. When finally secured in rather mutilated form, this proved to be a record of King Mesha, of Moab, a contemporary of Ahab. The stone is now called the Moabite Stone, and is preserved in the Louvre, in Paris. It is in praise of Chemosh, the god of Moab, and dates from about 850 B. C. Its contents form a remarkably interesting commentary upon the Biblical record in II Kings 3:4-27.

The Bible mentions as one of the acts of King Hezekiah the construction of a rock conduit, or tunnel, under the city of Jerusalem. This was long ago discovered as one of the interesting rock cuttings under the city. It extends in an irregular course from the Virgin's Fountain, the ancient Gihon, southward to the Pool of Siloam, something like a third of a mile. It was dug by workmen who worked in two parties from either end of the cutting, and after much difficulty met half way the course. A few years ago Dr. Schick, a German teacher who lived for many years in Jerusalem and was a careful investigator of all its archaeological features, discovered in the opening of this tunnel near the Siloam end an inscription in archaic Hebrew characters, like those of the Moabite Stone. This interesting object has now been removed to the imperial museum at Constantinople. It tells the story of the meeting of the two groups of workmen after they had made many unsuccessful efforts to find each other through the rock. It is called the Siloam Inscription, and is the most important archaeological object yet found in Palestine.

On the site of the ancient temple, now called the harem area, M. Clarendon-Ganneau found, a few years ago, a stone with a Greek inscription warning all non-Jews against approach beyond a given point in the temple court, on pain of death. This is known as "the Warning Stone," and is also at Constantinople.

JERICO AND SAMARIA

The site of ancient Jericho has been excavated by Dr. Sellin under German auspices in recent years. Few objects of particular significance were discovered. But the walls of the ancient town were uncovered, and the general character of the streets and buildings disclosed. The work of Mr. Macalister at Gezer was notable. For three seasons he excavated that ancient, historical site, the city given by the king of Egypt to his daughter as a marriage portion upon her arrival in Canaan as the wife of Solomon. The diggings revealed the structure and life of the place from pre-Israelitish to Maccabean times, and many interesting objects, such as images and pottery, were found, but no inscriptions of significance. Still more recently Harvard University has excavated a portion of the hill of Samaria. During the years 1908-1910 Dr. Reisner conducted these operations, uncovering an enormous stairway with a well preserved altar at its foot, a mutilated marble statue of heroic size, probably representing Au-

gustus, a paved platform at the top of the stairway, and massive walls of buildings beyond the platform. A Herodian temple erected in honor of Augustus was unearthed south of the platform. The remains of private houses of the Greek period were removed and below them were found the massive walls of a large Hebrew building, believed to be the palace of Omri and his son Ahab. This is the most important building yet discovered in Palestine. Nearby have been found fragments of pottery with pen and ink writings in the Hebrew character dating from about the period of Ahab, and written in the same kind of script as that found on the Moabite Stone.

Excavations have also been undertaken at Taanach, Megiddo, Lachish, Gath and other places. Only a beginning has been made, however. With such changes as time is certain to bring in the unhappy government of the country, the work of the explorer will be made easier, and the materials discovered will be of greater service. Thus far the inscriptional finds have been very meager. Besides those mentioned, only the calendar and certain Assyrian tablets from Gezer, a tablet from Lachish, a lion seal from Megiddo, ostraca from Samaria, and stamped jar handles from a few other places have rewarded the labors of the investigators. But there is no reason to doubt that much material of equal or greater value lies undisturbed in the soil of Palestine, and that the future will add rich treasures to the increasing stores of archaeology.

Such remains are of the utmost service in the illumination of the Biblical books. The uncovering of the ruins of ancient cities, walls and towers, the exploration of wells, tombs and graves, the unearthing of tools, utensils, coins, statues and idols, and the aid which they afford in the interpretation of ancient civilizations, all help to make clearer the life and character of the Hebrew people, and the nations with whom they came into the most intimate contact. And it is only in the light of all attainable facts regarding these neighboring nations, their customs, culture and religions, that the deeper facts of Hebrew life emerge to view. It is no longer possible to claim any competent knowledge of Old Testament and the people who produced it without a comprehensive acquaintance with the other nations of their world. And to this knowledge nothing has contributed more helpfully than the monuments and the related archaeological material.

A CREEDLESS LOVE

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to our graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
All hail the Brotherhood of Man!

—Edwin Markham.

"I Know"

By L. O. Bricker

IT is a bracing thing to come into touch with a man of full-blooded convictions, one who stands up in the midst of your doubts and questions and says, "I know."

There are only two provinces of absolutely sure knowledge: One is pure mathematics, and the other is the experience of the soul. When we say: "The whole is greater than the part," we are stating an axiom that is imbedded in the constitution of things; and, in order to contradict it, we would have to reconstitute the human mind, and for that matter, reconstitute the universe.

This axiom belongs to the nature of things, and the Almighty Himself could not make the part greater than the whole. When Paul says, "I know" in religion, he is falling back upon his spiritual consciousness. His experience with Christ, and with God in Christ, is just as real and positive as his experience with heat and cold, with light and darkness.

HOW PAUL KNEW CHRIST

His realization of Christ was three-fold: First, he realized Christ in Heaven, seated at the right hand of God, speaking with absolute authority. He is King of Kings, and Lord of Lords. There is no word above or beyond His.

Next, he observed Christ doing wonders in his own life, and he realized him as his Saviour and Redeemer; and, finally, he found Christ in his own soul, a living presence, ever with him, and a living power, enabling him to do all things. His experience of union with Christ is so complete—Christ is in him, the hope of glory, and his life is hid with Christ in God, that for him to live is Christ. Nothing could shake his faith, for he carried Christ within him; and nothing could separate him from his Lord, for Christ is his life and he was already with him in the heavenly places.

This is Paul's conscious, intellectual, and spiritual Christian experience. If you object that his consciousness might be wrong, then you have come to the end of all things. If a sane man like Paul can not bear witness to his most profound experience, if he is deceived about the things he knows best, then human experience is worthless, and we, today, have no certainty that we either exist, or that we are here. If Paul had a right to say, "I," and we allow him to be conscious of his own existence, then he had the right

"I know whom I have believed, and am persuaded."

to say, "I know," and we ought accept the certainty of such experience.

Now Paul's Christian experience is the normal one, and is meant to be the experience of all Christians. Christianity is for every one, first an experiment, then an experience, then a science. Let us think first about the experiment with Christianity:

EXPERIMENT, EXPERIENCE, SCIENCE

Paul's first step in the Christian life was not to say, "I know," but, "Who art thou, Lord?" and "What wilt thou have me to do?"

Christianity is set forth in the New Testament as a Way of Life. Long before man had ever thought of casting it into a theology, or developing it into a philosophy; long before Catholic had organized it into an institution, or Protestant had stereotyped it into creeds, primitive Christianity was known simply as The Way—a way of life, a new and blessed way of living. A way of life like the trade of a carpenter, or the art of a musician, has certain principles and laws, and these principles and laws are to the one making the experiment in Christianity, what the principles of perspective are to the artist, and what the laws of navigation are to the sailor—helps and aids in doing the thing he has set out to do.

DOING BEFORE KNOWING

Before you can become anything, artist, musician, navigator, anything, you must make the experiment according to the laws and principles of that thing. Experience follows experiment. You have first to do before you can know. A man, for example, cavils at golf: He calls it a "crazy game," "the sport of fools." The golf enthusiast is dumb, if he be wise. He knows that it is no use to argue with his friend. His only chance or hope is to entice him on to the golf-links, put a driver in his hand, encourage him to take a swing at the ball, and if he makes one good drive, the chances are a hundred to one that he will become an enthusiastic devotee of the game, which in advance of experience he boastfully despised.

Truth, founded on experience, can not be refuted or denied; yet, since experiment comes first, and experience second, in all practical matters, industrial, artistic, intellectual, moral,

and spiritual, we must take our initial experience as the golfer takes his first drive, as the swimmer takes his first stroke, in advance of demonstration, on the recommendation of others who have had experience.

"A WAY OF LIFE"

There is no valid intellectual objection essential to Christianity, for Christianity is a way of life. There is no valid intellectual objection to an automobile: An automobile is simply a way of getting around. Christianity is an experience like music and painting, like golf and tennis, like hunting and fishing. The fact that all who have had deep experience with it like it, and prefer it to any other way, is enough of argument to induce any one to try the experiment for themselves.

Jesus says, "I am the Way, he that followeth me shall not walk in darkness, but shall have the Light of Life." Try the experiment of Christianity, according to the laws and principles of Jesus' way of life. Christianity is first an experiment, and until you are willing to make the experiment, the whole matter is completely and entirely unknown to you.

But, having made the experiment, Christianity next becomes experience. Our first experience follows the experience of Paul, namely, a realization of Christ in Heaven, seated at the right hand of God, speaking with authority the forgiveness of our sins, and our adoption into the family of God, giving us the consciousness of salvation through obedience.

CHRIST AS SAVIOUR

The next step is that of Christ as Saviour—not only from sins past, but from sins and faults and failings and imperfections of the present—doing wonders upon our lives, changing and transforming us.

Not all who share the first experience, share the second, and fewer still share the third and most blessed experience of finding Christ within their own hearts and lives.

All who are Christians have the consciousness of Christ in Heaven, seated at the right hand of the Father—Lord and Master and Saviour. Many of you have the consciousness of a Saviour who has kept you, and helped you and blessed you; but we have stopped far short of all that Christianity holds for us until we have found Christ within us, the living Lord, the conscious Saviour, the present counsellor, inspirer, and friend. This experience awaits every one of you. This is the first and foremost teaching of

the apostles—this consciousness of the present, living Christ within.

"CHRIST FORMED IN YOU"

It is the heart of every one of Paul's epistles. Paul was uneasy about the stability of his converts until they had entered into this glorious experience. To the Galatians, he writes: "My little children, for whom I am again in travail, until Christ be formed in you." He could not feel sure of them. He was in pained anxiety concerning them until Christ is so formed within them that they will be as conscious of Him as they are of themselves.

To the Romans, Paul says that the presence of Christ within settles once and for all the whole problem of sin, past, present, and future: "If Christ is in you the body is dead to sin; and if the spirit of Him that raised up Jesus dwelleth in you, he shall also quicken your mortal bodies through the spirit that dwelleth in you." These mortal bodies of ours, with their pains and passions, their sickness, and soddenness, their weight and weariness, shall experience the quickening, life-giving power and presence of Him who dwells within.

THE PRECIOUS MYSTERY

To the Colossians, he writes of the precious mystery which God had hid for ages and generations, but which is now manifested unto the saints; to whom God is pleased to make known the riches of the mystery, which is: "Christ in you, the hope of glory."

To his beloved Ephesians, he makes his great prayer: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit

in the inner man, that Christ may dwell in your hearts by faith; to the end that ye, being rooted and grounded in love, may be able to apprehend with all the saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God."

THE HEIGHT OF CHRISTIAN EXPERIENCE

If you have not found Christ within, if you are not conscious of His presence with you, if Christ is not so formed within you that you commune with Him as consciously as you commune with your own mind, then you have stopped short of the real power of Christianity, and the precious mystery of God has not yet been revealed unto you. But if Christ is formed within us, and we have found Him there, and are so conscious of His presence that we think with the mind of Christ, and can say with Paul, "I live, yet it is no longer I that live, but Christ that liveth in me," then we have risen to the height of Christian experience, and we can say with Paul, "I know."

Christianity then becomes a science. We can teach it to others with certainty and conviction. With all the assurance of a teacher saying to a child in school tomorrow morning, "Two and two make four," we can proclaim the truth in Christ Jesus as we know it. We can say to those who know Him not: "There is in Him the life you are seeking, the peace you crave, the help and power you need. He is the Way. "In Him is life, and the life is the light of men, and he that followeth Him shall not walk in darkness, but shall have the light of life."

We can say to the weak and sinful, "There is help and power in the living Christ for you. Make up your mind

about the kind of life you want to live, and desire to live, and are resolved to live by the help of God, and ask Him to help you live that kind of a life, and you will find the help you need."

We can say to the tempted and tried, who are almost ready to fall under the hard way: "Pray, there always comes back into the life of the one who prays a power that enables him to live the spirit of his prayers."

"THE POWER OF GOD"

We can say to the sick and suffering: "He that dwelleth in you is the Great Physician of the body and the mind and the spirit. Trust Him also to quicken your mortal bodies." Out of our own experience and knowledge we can say to all the fellow-members of the human race: "This gospel of the living Christ is the power of God unto full salvation unto every one that believeth."

If you have not made the experiment of Christianity, then the greatest and profoundest act of your life is yet to be performed. If you have made the experiment of Christianity, do not stop until you have carried experience up into conscious union and fellowship with the Christ within, remembering His great promise, "If any man love me, he shall be loved of my Father also, and we will come unto him and take up our abode in Him." Then you will know, then you will have something to tell, and the passion to tell it will be upon you. You will not be able to keep quiet. You will be like Peter and John before the Sanhedrin, who when threatened with death if they dared preach any more in the name of Jesus, said, "We can not but speak the things which we have seen and heard."

Atlanta, Ga.

The Visitor of the Trenches

By FRANCIS NEILSON

In the Public

NIGHT trembled like the shadows of a leafy tree in a fitful breeze; the earth shook with thunders; the sky sparkled with wicked lights flashed from millions of mouths of steel. Vapors rose tortuously, swirled by gusts blown hot through the chilly air. Men advanced and fell, writhed and moaned, and some crashed down muttering not a sound.

The sentry stood gazing into the mystery of murk. Around him lay stricken fellows dead and dying; and some in agony begged piteously for death. Anguish weltered in a mire of

blood. To the sentry time seemed to stand still; eternity filled the section of a second. He was alone, an outpost not called in. With straining eyes, craning neck and quivering mouth, all wrenched painfully, he sought in the thickening gloom the source of disaster. A soldier overlooked in a world of horror. It was so long since he was stationed there he thought he was forgotten; or had the battle-line receded far, and no orders from his captain now could reach him? He prayed for dawn to come and dissipate the night. His lips and tongue were parched and

thick, too numb for angry blasphemy. A God-forsaken man where King's battalions die.

Out of the black patch into which he peered there moved a form; it seemed like a streak of grey, a rent in night's clouded sky. The form came from the enemy's lines; without show of haste it approached speedily. Weaponless it drew nigh. The sentry raised his rifle; his sight grew keener; warmer flowed his blood; and the weariness of fear fell from him. Alert, eager, and intransigent, he desired the moment of attack.

"Who goes —?"

The figure raised its head and eyes, full of pity, gazed on the sentry before he finished the question.

"Oh!—it's you, matey," he cried in a gasp of deep relief. Then the weariness fell on him again, and leaning his worn body on his rifle, he stood bent, resting his head upon his hands, clutching his weapon as a prop.

"A friend," the figure said. "The countersign you all know. 'Mercy' is the word which passes me through all the lines." The voice was soft as gentle rain in summer time.

* * *

The sentry raised his head and smiled kindly. He looked on a man, fearless, graceful, sad, clad in a long loose robe, neither brown nor gray, but of some strange hue the darkness could not hide.

"Haven't you had enough of this business? Always a-roaming about the lines, in and out, hob-nobbing with all sorts?"

"No, my business never ends," the figure replied. "I am the only neutral in the midst of all the fray."

"You are that," the soldier agreed. "But I thought you'd gone home long ago."

"Home is no place for me just now. I am not asked for there. They have other work to do."

"Here's the work they do." The soldier waved his hand over the dead and dying. "Look at it, matey. Well, I hope they may see it before it's over. So you've not been home?"

"No, my countersign would not pass me in one bare yard. 'Mercy' is known only to the soldier."

"That's right, matey. But, stay a bit. Sit down. They must have forgotten about me out here; seems as I were the only live 'un standing up to-night." The sentry listened for a moment. "Strange, but it has got quiet all of a sudden. Why, I can't hear a groan," he muttered.

* * *

The figure sat down on an ammunition box and looked up into the soldier's face.

"I thought you'd have some good news to tell. So you haven't been home?"

"No, I left without a passport when the soldiers went from home."

"But where have you been? I haven't seen you for months."

"I came when you were sleeping, sometimes when you were fighting. Not a day passes but I visit all the lines."

The sentry smiled tolerantly. He was incredulous, but he had no desire to challenge the statement of his visitor.

"If I weren't sure Christ was dead, blest if I wouldn't begin to think you

were Him," the soldier muttered, with a shake of his head.

"The same thought comes to most of the sentries I visit," the figure said.

"Is that right? Others think as I do? Well, I'm blest." The soldier's grim-stained face seemed to flush with joy. He looked long into the eyes of his friend, then suddenly started back. "It's the day," he cried. "It must be. It's after midnight. What's the time? My watch was smashed by a splinter. Lord, how strange I feel. It must be the day. My Mary wrote and told me good news would come this time. And you—what's the matter with me? I'm all of a tremble. Are you? Well—but—may be—"

He muttered in staccato tones, his voice becoming softer and softer, until it sank to a whisper. His knees gave way, and down he sat at the side of his visitor.

* * *

They were silent for a long while. The weary soldier felt relief, like sleep refreshing a wide-eyed man in pain, and to him there came a voice which said:

"I am greater than life. Duration and I are one. I am the spirit of the best that is in you: the divine you do not know. I am here to tell you there is hope for you. Soldier, all history is the same to me: it is thread spun by the seekers of Power. But the kingdoms, principalities, and common-wealths of the earth come and go, and change not, while I remain a witness of their strife, waiting the day of my enthronement in the hearts of men. You soldiers, you who inherit my shame, are now the only men who shut me not out of your hearts. It is with you as it was with me. I was the instrument Force raised up to quell Justice. Force though raised me up to its own destruction. But that day is long in coming. Yes, the cross the Cæsar's symbol of Force, my Body the Symbol of My Father's Love."

The sentry started and stood up.

"Love!" he said. "There's not much love going about these days," wearily he sighed.

"More than you think."

"Look at us, at it morning, noon and night. Nothing but blood to see, nothing but groans to hear. Hell, but I'm tired of it. See, out here alone, forgotten by the staff. I wonder what my Mary'd say if she knew—" he muttered dreamily, thinking of his wife. "But what's it all about?"

"Power," the visitor replied. "They fight for Power."

"Blest if I don't think soldiering's a curse."

"You suffer for my strength," the figure said.

"That's a riddle, matey," the sentry smiled.

"It is quite clear. It was my stand against ruthless Power and Force

which caused the rulers to make you serve in arms against me."

"Against you—against—" he murmured. "I see. You mean they're afraid of us going over to you? Is that it?"

"How quick-witted you are in your present distress. But will you remember that when you rest from your labors? Or will you forget as speedily as heretofore. Remembrance, sentry, is more potent than sudden resolution born in an hour of pain. Remembrance this time should foster love."

"We'll remember this time," the soldier said as his face took on a look of deep determination. "But when will it be over?"

"When you all desire it. No sooner. Yet, this day hope dawns anew. The west greets the message sent in the long ago out of the east from whence I came. But it is to you, you soldiers, who have borne the near pain of it all I look for Peace: the Peace of Understanding, of Justice, of Brotherhood, of Love. You are the victims of Force. Force is behind you and drives you on to win Power. The soldier must conquer Force if he would destroy Power and know my Peace."

* * *

The sentry's eyes were far away, his face was wan, and his hands went up to his breast as if he would clutch the hope implanted there. The rifle fell into a pool of blood. He turned to speak to his visitor, but He was gone. Alone the soldier sank down overcome by fatigue. Then dawn came glimmering faintly as if it were afraid of revealing the scene of woe-spread battlefields to the heaven of day. Again the soldier's dreamy eyes were far away fixed upon the tremulous light rising in the east.

"Look," he muttered to himself, "all the armies gather. Linked battalions, all brothers. It is the day!"

Across the plains of Europe he saw the millions of all nations move, and on their shoulders each a cross instead of a rifle bore. They marched towards the rising sun.

Nothing can be better than to work well and rest well and blend both together into one life. To be astir to the tips of the fingers and the centres of the heart and brain, and then to be still and leave it all is the finest consummation and completeness we can compass.—Robert Collyer.

A small force, if it never lets up, will accumulate effects more considerable than those of much greater forces if these work inconsistently. The ceaseless whisper of the more permanent ideals, the steady tug of truth and justice, give them but time, must walk the world in their direction.—William James.

A. McLean as a Spiritual Leader

An Address Delivered at the McLean Thirty-fifth Anniversary Celebration, at Cincinnati

By Ida Withers Harrison

I AM here as the representative of the Christian Woman's Board of Missions, to express its appreciation of our friend and brother in whose honor this meeting is held. That appreciation has grown with the years, and with the closer co-operation in work that the years have brought to our boards. It is based on his understanding sympathy with our aims and ideals, on his willingness to share the treasures of his wisdom, but most of all, on the closeness of his walk with God. That is the great inspiration in Christian character and Christian service, yet it is a strange sad paradox that those who lead in good works are not always our leaders in things spiritual. Hawthorne, in his *Blithedale Romance*, has given us warning that the pursuit of a noble end is not necessarily an ennobling process. He paints a philanthropist who has devoted his life and talents to the uplift of criminals, but who is so obsessed with his own passion of building a college for their reformation that he stoops to unworthy methods to attain his aim, and thus illustrates that dread truth in Bunyan's

Allegory, "That from the very gate of the Celestial City, there is a byway to the Pit."

THE ONE THING NEEDFUL

It is not true that everyone who has been engaged for a long time in some enterprise, noble and unselfish though it may be, is conscious, if he be honest and earnest, that it alone does not suffice for his spiritual upbuilding, and utters at times the cry of the Apostle "Lest I become a castaway?" The successful conduct of a great organization is so absorbing a task, that it carries certain perils with it—the very whirr of its machinery may deafen one to the still, small voice that calls to the life that is hid with Christ in God. The end and aim of the Foreign Christian Missionary Society and of the Christian Woman's Board of Missions is not the raising of money, important as that is, but to have spiritual leaders so possessed with the love of God that they know no rest until they have shared that divine heritage with every creature that He has made.

I sometimes wonder if we realize

as we should that the great quest of life is the soul's quest for its God; that the great need of the church is hunger and thirst after righteousness—that longing for God that the old singer likened to the panting of the hart after the water-brooks. And I wonder still more, after we have attained some dim and far sense of His presence, and realize that it is our sins that alienate us from Him, whether we are willing to give up everything that may stand between us and that priceless boon. Can we all say from our hearts that old prayer:

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

AN INSPIRATION TO ALL

While so many of us fall far short of our ideals, yet we know there is one among us to whom the secret of his presence has been revealed, whose daily walk is with God, and whose thirty-five years of service have been years of such spiritual leadership that he has been an inspiration and benediction to all who have known him.

Two Poems

By Thomas Curtis Clark

God Rules the Seas!

A THOUSAND dreadnoughts proudly flaunt
Their flags before the breeze;
A million seamen ride the waves,
But God rules the seas.

Before a king had donned a crown,
Or queen had lolled at ease,
The floods beat high against the sky,
And God ruled the seas.

Before a lord had claimed the tide
To curb as he might please,
The waters of the earth flowed wide,
And God ruled the seas.

The fountains of the deep are His,
And His the favoring breeze;
His are the laws of ebb and flow,
For God rules the seas.

The Abiding

GOD reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And an age of peace
And of kindness
Will banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust for things
Are doomed to die.

—*Christian Endeavor World.*

Problems of the Newer Immigration

By F. D. Butchart

THE newer immigration is confronting us with many new and pressing problems. With some of these the National Benevolent Association must be increasingly concerned.

We Disciples have recently laid out for ourselves a five year program of activity which contemplates the acceptance of a more worthy place in the evangelization of the multitudes of southern Europeans who have recently come to us. If we are to succeed in this much needed work, we shall have to be prepared to make our plea for Christ a reality by rendering the Christlike ministry of caring for the widow and the orphan. We cannot win these worthy people to our cause with that Christless Gospel which virtually says, "We want you to be Christians and unite with our church—but

understand, you must look to the city or the state or some other institution for the care of your aged poor and the helpless child." "Inasmuch as ye have done it to one of the least of these my brethren" must find an important place in the gospel we present to the needy foreigners if we would win them for Christ.

TRAGEDIES OF FOREIGN SETTLEMENTS

One does not need to study the foreign settlements of a great city long to be impressed with the fact that multitudes of families are living all the time very close to the border line of dependency. We may account for this on the basis of the high cost of living, or an unjust economic system, but the fact still remains. When we add to this situation the fact that the average foreign family is large and when we understand the pitiable help-

lessness of the foreigner in the land of his adoption, the seriousness of the problem increases. If death calls the father or the mother or both from the home, the children are left destitute and dependent. This is a common tragedy of the foreign settlement.

If we undertake our proposed work for the foreigner worthily, we must needs be prepared to care for the aged ones and for the child that has been unfortunate. We are providing through the American Christian Missionary Society for the evangelization of the foreigner; through the Board of Church Extension we plan the erection of places of work and worship; through the National Benevolent Association we must plan for more ample care of the widow and the orphan of the foreign group. This is one of our newer problems to be solved.

Cleveland, O.

Heart-Heretics

By D. H. Shields

FOR ages the church has been hunting, trying and condemning her preachers for heresy of the head, but how many trials are on record for heresy of the heart? How many preachers have been hounded by our self-appointed "defenders of the faith" for turning a deaf ear to the cry of the orphan and for having an unseeing eye in the presence of the widow's tears? And yet James tells us that "Pure religion and undefiled before our God and Father is this: To visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world." According to Jesus, our place for eternity is fixed by what we have done in alleviating the sufferings of this world. Paul and John tell us that heresy in the sight of God is the unloving heart. The church is only beginning to rediscover the fact that Christianity is not a theory, but a benevolent force, a life.

"FAITH APART FROM WORKS"

No stronger evidence of the return of the church to Christ can be produced than its growing works of benevolence, its care for the orphan and widow, the helpless and the needy. We are only beginning to appreciate the fact that "faith apart from works is dead." If we are in truth the disciples of Christ, we must do His work, and His work is to seek and to

save those that are lost, and to go about doing good. The Christian is to translate Christ into the language of the world; the more literal the translation, the greater the power for good. And can we translate him more literally than in caring for the helpless child and aged poor?

The world cares little for hair-splitting theories, but it can understand and appreciate loving ministry. By taking attar from the rose, we rob it of its fragrance and beauty, and leave nothing but refuse. By robbing Christianity of good works, we take its life, and nothing but pulseless forms and ceremonies remain.

Watts may have had the pattern of the steam engine in his mind for years, but not until he wrought it out in iron and steel and brass did men begin to believe in it.

Not till the architect clothed his plans in stone and marble, did men admire St. Peter's at Rome.

Not till Michaelangelo had chipped away the rough stone disclosing the angel imprisoned there in the rough block of marble did men grasp the beauty of the image in his mind.

Not till Beethoven put the song that was in his heart into notes and measures, were men enraptured by the sweetness of the melody and lifted by the loftiness of its flight.

Not till God was incarnated, took upon Himself our flesh and our blood,

not till "the Word became flesh and dwelt among us," did the world begin to understand and appreciate His love.

So, not till we put our faith into good works, into caring for the orphan and the widow and the afflicted, into aiding the helpless, and ministering to the aged saints, will men be led to glorify God. The National Benevolent Association is an incarnation, the putting into flesh and blood the faith of our hearts.

Heart heresy is fatal. The heart heretic can never see God. Are we guilty?

GOING WITHOUT RELIGION

"I wouldn't drop some chapters of the Old Testament, even, for all the science that ever undertook to tell me what it doesn't know. * * * The worst kind of religion is no religion at all. * * * I fear that when we indulge ourselves in the amusement of going without religion, we are not, perhaps, aware how much we are sustained by the enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored class if they undertook to play the same game."—James Russell Lowell.

My America

By F. Lewis Starbuck

NOTE: Mr. Starbuck is minister at Howett Street Church, Peoria. We take pleasure in reprinting the following expression of patriotism, which we found in the weekly publication of the Howett Street Church. We are using it without Mr. Starbuck's permission, but trust he will pardon the transgression, if such it be.

MY America is dear to me. America is a strange land. To it have come strange peoples from everywhere: Europe, Asia, Africa, aye, and from the islands of the five oceans. The confusion of tongues at the building of the Tower of Babel was not more wonderful than the polyglot of America's citizenship. And, Lord, I would invite it to be ever so until the cheek of every nation be kissed rosy with the lips of free speech, free schools, free government, and personal freedom in religion and the pursuit of happiness.

The social and commercial unbearableness of the over-lords of those governments, which are the outgrowth of the ancient clan life, has bent the backs of men and women to the breaking, and with their backs their ambitions and hopes. My America is unique in that her ideals are for her sons and daughters. All other governments are peasant governments. Their people must pass under the yoke and be obedient to the ambitions of puppet suserains. My America invites the courageous from these oppressed people to come to her open shore, to breathe her pure air, to imbibe her rarified ideals, and participate in a government of the people, for the people and by the people.

My America is dear to me because my ancestor, Edward Starbuck, a Celt from Wales, seeking freedom and a

place in which to breathe, and think, and build a home, left the land of his fathers, sailing from the port of Cardiff and came to this land of promise unbroken with opportunity unlimited. He came sometime before the year 1630; for in that year he purchased a large tract of land on Nantucket Island and removed his family from somewhere on the mainland to his new home on the island and it is written and re-written in the records of the island's history. My people have fought for the cause of America in every war waged upon these shores. The blood of my people flowed in the French and Indian wars. The earth at Quebec is enriched with the bones of my fathers who died there. In '76, for the love of America, my great grandfather cut the last tie that bound the name of Starbuck to England and cast his lot with Washington and the American patriots. In 1812 he left his boat in the harbor; for he was captain of a whaler, and shouldered his musket, an old flintlock and fought another battle for the glory of a free people. In '61 on both sides of the Mason and Dixon line were Starbuck's fighting for the cause they loved. In this war were six of my uncles, and my father, enlisting three times, served four and one-half years. And in none of this did they fight for themselves or for power at the expense of their fellows. They fought for America and her freedom.

America is synonymous with freedom. And her freedom is for all and not for a few. Her government is set up by her people. Her President is one taken from the ranks, named by the people, to lead the nation in righteousness, mercy, and in paths of peace. The people are loyal to follow his lead. Let ambitious men employ such ignoble methods as they may to weaken the prestige of our President, within the lines of whichever party, and the people as one man will condemn them. The problems of a nation are too sacred to be set aside to meet the selfish purposes of office seekers and the courtiers of the modern chautauqua.

* * *

The President of the United States is not of my political party, but he is the leader of my people and of the country I love. His ideals are my ideals. He would pledge his life for the safety and security of all Americans, regardless of the country they may have come from.

Where is the patriot who would weaken his courage? Such an one is no patriot nor is he made from the material which makes them. He is a traitor and disloyal.

My America, thy cause has cost my people too much—though not too much, though not too great a price—for me to forsake thee. I love thee, My America.

Some Recent Books

THE GREAT VALLEY. By Edgar Lee Masters. Mr. Masters won world-wide fame with his very unusual "Spoon River Anthology." Some of the poems in the present book are modeled after the interesting—but depressing—epitaphs of the earlier collection. There is power in almost everything this author writes, and beauty in some of it. At any rate, "The Great Valley" is worth buying, if only for the three poems, "The Typical American," "Come, Republic" and the Lincoln poem, "Gobineau to Tree." (Macmillan Company, New York. \$1.50.)

THE QUEST. By John G. Neihardt. Mr. Neihardt's earlier "Song of Hugh Glass" struck out a new path in American poetry. It is an epic of the great Northwest. The book under notice

consists of sixty or more briefer poems, many of them treating the love theme. All of them are clean-cut and vivid. There is sentiment, but great strength. All lovers and students of poetry should follow the work of Neihardt. (Macmillan Company, New York. \$1.25.)

OUR NEXT-DOOR NEIGHBORS. By Belle K. Maniates. The tale of five healthy American youngsters of the Polydore family and of the depredations they made upon the peace of the neighborhood into which they moved. Many a chuckle here for the man or woman who is weary with many cares. The author became popular with her earlier story, "Amarilly of Clothesline Alley." (Little, Brown & Co., Boston. \$1.35 net.)

THE TWENTY-FOUR. By George

Fitch. A few years ago several live western newspapers conducted a circulation campaign and agreed to send to Europe the twenty-four girls who secured the largest number of new subscriptions to the papers. When the contest was over, the late George Fitch, humorist, was appointed to escort "the twenty-four" on their trip. This book is a story of their adventures, and is entertaining reading. (Little, Brown & Co., Boston. \$1.25 net.)

OH MARY BE CAREFUL!—By George Weston. A delightful, witty and sweet story for busy and tired people with but little margin of time for light reading. The rich aunt was fond of the girl and gave her three tests by which to judge claimants for her hand. (J. B. Lippincott Co., Philadelphia.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Convention of Religious Liberals

There was held in Pittsburgh recently the National Convention of Religious Liberals. Membership in this organization was once confined to such denominations as the Unitarian and the Universalist, but now nearly every evangelical denomination is represented. Prominent among the speakers was Dr. Frederick B. Lynch, who has been favorably known for his writings on social topics and the peace question.

Old Publication Gets New Editors

The Presbyterian Banner has been published in Pittsburgh for more than a hundred years. It has recently experienced a change in business organization and with the new ownership will come a new group of editors. These are Dr. Joseph T. Gibson and Rev. W. A. Kinter.

Ask Ministers About Sunday Theaters

The manager of the Pitt Theater in Pittsburgh has recently sent a letter to the ministers of the city seeking to know their attitude toward opening the theaters of the city on Sunday, which has never been the practice of the city. There has been a determined resistance on the part of the ministers and the Presbyterian ministers' meeting has appointed a committee which is charged with working against the proposal to give the city Sunday amusements.

Churches Study an Industrial Section

The Protestant churches in Chicago no longer compete, but cooperate in the work of city missions, thanks to the Cooperative Council of City Missions, composed of committees from the various denominational city missionary societies. The people in South Chicago recently asked for a survey of their section, which would indicate the forward steps which should be taken. A portion of the report was a recommendation to the Disciples to move into a new and rapidly growing section and erect a new building there.

John R. Mott Popular With Students

Dr. John R. Mott has produced a profound impression at the University of Wisconsin, where he has been

speaking recently. The student pastors and counselors of the various denominational groups in the state university have assisted him most loyally. Big mass meetings were held and these were attended by throngs of from one thousand to twenty-five hundred students. There were special meetings in fraternities and club houses. The coming of Mr. Mott was timed in such a way as to assist in the preparations for the Biederwolf campaign which will open soon in Madison.

An Anti-Suicide Bureau

The increasing number of suicides and attempted suicides in the cities has led the Salvation Army to open a very peculiar department of work in Chicago. They have a refuge where people contemplating suicide are invited to go. In the past few years two hundred and fifty people have applied to this department and have been restored to life and hope. The Salvation Army is engaged in a number of most commendable tasks not generally known to the public. There is a missing friends department which has brought fifteen hundred people together. The rescue and maternity home has provided shelter for 3,000 girls and 1,700 babies have been born in this home. It is service like this which has given the army its deserved popularity.

A Christian for Ninety-three Years

It is doubtful if anyone in America has been a member of the church longer than Mrs. Abigail Morrill, who is a member of the First Congregational Church of West Newbury, Mass. She was 108 years old on March 1 and has been a Christian for ninety-three years. On her birthday she received her friends. Mrs. Morrill still enjoys physical health and mental vigor.

Bishop Protests Dancing in Schools

Bishop M. S. Hughes of the Methodist Episcopal Church recently delivered a sermon in Pasadena, Cal., dealing with the promotion of the social dance in the public schools of the country. This sermon has been published by the Methodist Book Concern and is being widely circulated throughout the country.

Films for the Churches

The growing demand for motion picture films suitable for use in the churches has led to the organization of a \$300,000 company in Los Angeles, Cal., for the production of high grade motion pictures. One of the first photo dramas to be produced will be Hall and Sumner's comedy, "Wet and Dry."

Visiting the Colleges

Bishop Stuntz of the Methodist Episcopal Church is giving special attention to the visiting of Methodist colleges. He not only speaks at chapel but to groups at dinner tables, and the results have been very favorable. Students are being converted and others are won to give their lives to Christian work.

Congregationalists Study Church-going

The influences that lead men to go to church or to stay at home have been given a careful and scientific study by the Social Service Department of the Congregational churches. During the past five years observations have been made in various parts of the country. In Tennessee twenty per cent do not attend; in Missouri, twenty-eight per cent; in Kansas, forty-five per cent, and in Maine sixty-five per cent. There seems to be better church attendance in communities where hell fire is preached. However, it is shown that non-church-going is more a characteristic of the illiterate man than of the college man. Of the college men studied, only three per cent stayed at home; of those with high school training, ten per cent; of those with common school training, twenty-six per cent, and of the illiterate, sixty-one per cent. It is found that lodge men are more apt to go to church than others.

An Effective Electric Sign

One of the most impressive electric signs in the country is said to be that of the Central Union Mission in Washington, D. C. There is a sign with a gospel slogan which outlines against the sky the gospel message night after night. This mission has over thirty-one years of history and has been of great helpfulness in the city life.

Social Interpretations

By ALVA W. TAYLOR

Taking Our Part in the World

THOMAS Jefferson expressed the wish that the Atlantic were a sea of fire to separate us from the countries of Europe with their monarchism, militarism and traditions. Jefferson was so eager for the democracy which his fertile brain was fructifying for this country that he unduly feared the influences of Europe upon us. The two oceans have hitherto been our main defense against Old World intrusions, but steam and electricity have abolished the oceans as effective barriers and walls of isolation. We can no longer keep ourselves apart from the problems of the Old World. The easy transmission of commerce, intelligence and travelers has made it both impossible and undesirable. President Wilson declares we can never be neutral in another world-war; our interests are so inextricably interwoven with the interests of other nations that we will perforce be drawn in.

This has led some students of history, political science and commerce, together with many whose larger patriotism reaches only to the Anglo-Saxon race, to advocate that we should join with England in the balance-of-power schemes that so long have ruled, and at last threaten to wreck European civilization. These men declare the time has come to forsake Washington's warning regarding entangling alliances. But does it follow that because we must take a larger part in world affairs that we must therefore abandon the warning of the father of his country regarding entangling alliances, especially if we put emphasis upon the word *entangling*? There is certainly a vast difference between making treaties for the promotion of peace, or even uniting in a league to enforce peace, both of which are alliances with a forward look, and turning the dial of progress backward by making entangling alliances with England, or England and France, upon the basis of discredited Old World balance-of-power policies. In other words, let us make alliances solely for the sake of promoting peace, but beware, as we would of destruction, of those entangling alliances that would draw us into such quarrels as the balance-of-power arrangements have brought to a focus in the present European cataclysm.

The Menace of the Military Mind

One of the leaders of English thought, Mr. S. K. Ratcliffe, editor of the London Sociological Review, is at present in this country and has been addressing university and other audiences far and wide. He says without hesitation that our present state of mind is dangerously military and that he, loyal Englishman though he is, deplors it as the most tragic thing that has appeared in America. We are in greater danger today from military-mindedness than we are from either Germany or Japan. To imagine oneself back ten years and from that dispassionate vantage point to review the demand for universal and conscripted military training in this country convinces one of the truth of this declaration. Ten years ago a proposition for conscripted military training of our youth would have been received with a commingling of horror and ridicule. Today it is feverishly advocated by many of our publicists, statesmen and educators. We are in much less danger of war today and will be for fifty years to come than we were before this war broke out. The whole movement is a study in that phase of crowd psychology which gathers momentum across whole nations and populations in times of such stress as the war has put on the world. We are receiving the back-wash from Europe's military typhoon.

The extent to which this militaristic feverishness is seizing upon us is well illustrated by a recent incident in Columbia University. Now, if there is any spot in a modern civilization where reason should rule instead of prejudice and unreason, it ought to be on a university campus; yet recently when a student association arranged for Count Tolstoi to give his address on the life and work of his illustrious father, the head of the Slavic department closed the doors of the institution against him upon a plea that he feared the utterances of this noted Russian, who has two sons fighting in the Russian army, might weaken patriotic sentiment among the students, and President Nicholas Murray Butler, who hitherto has been one of the foremost promoters of peace ideas, stood by his professor instead of his students. Count Tolstoi said he was not in the least insulted personally by the incident, because he felt that the authorities had insulted their own in-

telligence much more than they had him, by refusing the privilege of giving their students a lecture which he has given repeatedly in Russia since the war broke out, and to audiences totaling tens of thousands. He thought it was something of an irony that he should be compelled to return to Russia, which is so roundly reprobated in this country for denying freedom of speech, and tell his audiences on every occasion when he delivered this lecture that the most numerous-attended seat of learning in America, the land of boasted free speech, had refused to listen to him. And as if this were not military obsession enough, the *Outlook*, edited by one of the foremost expositors of the Prince of Peace produced by America, justifies the action of the university authorities, and this in the face of the fact that Count Tolstoi's lecture was delivered in many places in the United States and was found upon no instance to contain anything whatsoever subversive of patriotism.

* * *

What Kind of Preparedness?

Facing the necessity of preparedness as we do, the main question is as to what kind of preparedness we shall adopt. The logic of the military advocate is undeniable if we admit his premise. If there has suddenly arisen grave dangers from both the seas or if the dangers have long been there and will grow greater, then of course the logic of the situation is a preparedness so vast that it can meet military nations like Germany and Japan upon their own grounds, and we may have resort to the same devices they use, that is, universal and conscripted military training. But with Germany all but prostrate, and with reason enough to recognize that Japan possesses less than half of the naval strength and not a tithe of our economic strength, and with sympathetic appreciation enough of her national mind to see that she in no wise desires war with us, we cannot acknowledge their premise.

Just to what extent our preparedness should go is too critical a question to be settled in our present state of mind and under the stress and bias of a world war. It is an undeniable fact that the militarists are exerting every ounce of energy they possess to put their program over before the war ends, because they know that a calm-minded, dispassionate America will never go their lengths. To for-

sake the policy of more than a century and adopt conscripted universal training is a serious business. It may be the correct program, but we are not at the present time competent to judge regarding it, and certainly there is no immediate danger facing us that demands it as an emergency. It could do no good in the present war if we are drawn into it, and it is only by a wild fantasy that anyone can see a war for us immediately following this war. England stood under the menace of German militarism for forty years, and neither the prayers of Lord Roberts nor the lashings of Lord Kitchener and their followers could induce the Englishman to surrender his precious heritage of democracy to the dangers conscription would bring. He depended upon his navy to defend his shores in the case of any emergency, until his army could be trained. Rather than surrender ourselves to the evils of universal and conscripted military training, had we not better provide a standing army of four or five hundred thousand men, with short terms of enlistment and a long term on the reserve list? Such a standing army could be provided if sufficient wages were paid, and it would serve at all times to take up the slack in the casual labor world as well as to provide a standing army of reserves for emergency defense.

In the meanwhile there are other forms of preparedness that demand emphatic attention, such as, for instance, the conscription of profits, both on war supplies in times of peace and upon all the profiteers whom war would enrich otherwise in times of war. Let us arrange for conscription of excess profits before we adopt the Prussian idea of conscription for our youth. Again, such national control of the transportation system as to prevent a complete paralysis in the movement of armies is another type of preparedness that stands us in hand before we talk of such radical Old World and monarchical devices as conscripted training. Finally, let us face the sober issue regarding the amount of training that would be required under any system. The Chamberlain bill calls for six months, and the war college demands a year, but the Germans, the best military trainers in the world, believe three years the minimum requisite. If they and their imitators are the ones we are to meet, can we meet them with a less efficient soldiery than they possess? France had two years' training until the Prussian menace loomed so high that she adopted the German plan of three years, in order to meet Prussia upon her own grounds. If we are going to adopt the Prussian plan, let us also adopt the Prussian method and be consistent. We may be well assured

that if we do adopt the Prussian plan and method our gravest danger is not the Prussians, but Prussianization.

* * *

Pacifism But Not Passivism

The emphasis is being put in the wrong place. The military mind is not so much concerned with peace as with nationalism. Those who are so ardently advocating universal conscription have little to say about the newer ideals of peace and of a nationalism that puts humanity and universal justice ahead of "national glory." Every argument for preparedness should be based upon a plea for universal peace; the emphasis needed is PEACE, not war, and thus of preparation to enforce peace. Those sinuous generalizations of "honor," "national dignity" and "destiny" are terms that demand definition; they could lead us into war just as they once led individuals into duels; let us concrete the issue into such specific and definable terms as JUSTICE and HUMANITY and live by the slogans

of the newer ideals of peace rather than by those of the older ideals of a narrow nationalism.

If we are fervently desirous of international peace we will provide against the nations that break it just as we do against the anti-social elements and outlaws that break our community peace, but it will be in concrete terms of law and justice and not in the hollow terms of so-called "honor" and "dignity." And we will devote ourselves as energetically and as clamorously to organizing and preparing for peace as we do to preparation for national defense and war. In other words the great issue is not war, but peace with war as a last resort to secure and enforce the newer ideal of peace. We will be ardent pacifists, but not passivists—pacifists who hold war in no more glory than we do police business and penal activities, but willing to wage it for the sake of peace to the world and justice to all, not passivists who resign meekly to any wrong rather than use force. The passivist, not the pacifist, is the other extreme from the militarist.

Disciples Table Talk

Get-Together Meetings at Colorado Springs

First Church, Colorado Springs, Colo., under the leadership of Claire L. Waite, has just closed a "get-together" protracted meeting, in which the pastor did the preaching and P. H. Edwards, a member of the congregation, led the singing. The chief purpose of the meetings, writes Mr. Waite, was to intensify the church life. There were eighty-four additions, of these fifty-four coming by confession of their faith. An every-member canvass will be made next Sunday at this church.

Auto Service at Mason City, Ia.

A regular auto service has been inaugurated at Mason City, Ia., under the supervision of the church there, with a view to making it possible for Sunday school members in outlying districts of the town to attend the services regularly. W. T. Fisher, pastor at Mason City, believes that this plan will be helpful, and the expense of the "bus line" is willingly borne by the Sunday school.

Union Pre-Easter Services at Indianapolis

Edgar D. Jones of First Church, Bloomington, Ill., has accepted an invitation from the church federation of Indianapolis to hold a week of down-town noon meetings in that city during the week preceding Easter. The Protestant churches of Indianapolis are back of this annual pre-Easter series of services. Dr. Jones will speak each noon during the week except Saturday at a local theater. In the evenings he will speak from the pulpit of one of the down-town churches. This season will be the fourth year that

the church federation of the city has arranged such services for the Easter season.

Union Revivals at Terre Haute, Ind.

Charles H. Winders of Downey Avenue Church, Indianapolis, was invited to explain the church federation plan of revival to the leaders of the Terre Haute, Ind., federation of churches early this month. The success of such a plan at Indianapolis made it possible for Mr. Winders to give practical advice to the sister city, which is looking forward to the promotion of similar meetings at Terre Haute. Mr. Winders was introduced by J. Boyd Jones of Central Church, Terre Haute. Mr. Jones is chairman of the social service committee of the campaign. The meetings were planned to begin on last Sunday.

All-Day Prayer Meeting at Muncie, Ind.

An all-day prayer meeting is rather an unusual feature in church work, but the plan proved very successful as promoted at Jackson Street Church, Muncie, Ind., in which field F. E. Smith ministers. The men's class conducted a meeting at 5:45 a. m. Other classes had sessions at 7:15 and 9:15. The Ladies' Aid had charge at 10 a. m. and at noon another Bible class. At 2 p. m. the C. W. B. M. met in prayer, at 3:30 the Flower Mission, and at 4:15 the school children were led in a meeting by one of the church women. The last period, that at 7:30, was a fellowship service for the entire church. The general public was welcomed at all these services, and many persons from outside the church attended.

Great Addresses Before Lincoln (Neb.) Brotherhood

At the March Brotherhood supper at First Church, Lincoln, Neb., about fifty men were present. Lieutenant-Governor Howard made an address on "Christian Character and Christian Service." A helpful evening of fellowship was enjoyed and plans were made for a banquet in April, at which time Charles S. Medbury of Des Moines, Iowa, and Judge Haymaker of Wichita, Kansas, will deliver addresses.

Quarterly Assembly of Chicago Disciples

The quarterly assembly of the Disciple churches of Chicago will meet on next Sunday afternoon at 3 p. m. at the

NEW YORK

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First Methodist Church, corner Washington and Clark streets. The feature of the program will be an address by H. H. Peters, Illinois State secretary, on the subject, "A New State and District Program." Delegations will sit in section indicated by standard. The largest delegation will be announced. The meeting will begin on time and close at 4:45. All delegations are requested to be punctual.

Dual Celebration at Chicago Heights, Ill.

Chicago Heights congregation celebrated the fourteenth anniversary of the founding of the church on Washington's birthday with a successful dual celebration. During the day the Chicago and Calumet Evangelistic Association was in session at the church and in the evening there was a large crowd present, members both of the Chicago Heights and the Harvey congregations. Letters were read by Pastor A. I. Zeller from former Pastors Tucker, Lockhart and Salkeld, congratulating the congregation on its success. C. M. Smithson, of the Harvey church, known as the "living link" of Chicago Heights, spoke of the work at Harvey. Postmaster Stolte, of Chicago Heights, talked on Washington, and the mayor followed in a stimulating word of congratulation. A fine flag was presented to the church by the "Kindred Girls," one of the organizations of the church. Mr. Zeller spoke in terms of high appreciation of the work of C. G. Kindred, of Englewood, for the church at Chicago Heights. He also announced that there was \$1,300 on hand to pay on the church debt. Mr. Kindred followed with a powerful address, lamenting the differences between the servants of Christ and looking forward to a time when there would be absolute harmony. Rev. Carpenter of Indiana Harbor offered the benediction. Chicago Heights is to be congratulated on the rapid progress being made there. Since January 1 there have been twenty-one accessions to the membership. Many of the members are tithers, and there is much spiritual growth. Recently Mr. and Mrs. Collins have been employed as Mr. Zeller's assistants; they live at the church and are proving very helpful. Mr. Zeller has been honored with the following offices: President of the Humane Society; director of the Carnegie Library; the United Charities and the Visiting Nurse Association; chairman of the Anti-Tuberculosis Committee. He has recently accepted an invitation to accompany the

county commissioner and the mayor to look over Oak Forest Sanitarium.

Disciples' Commission on Federation

The Commission on Federation of the Disciples of Christ consists of Finis S. Idleman, New York; Judge F. A. Henry, Cleveland; J. H. Goldner, Cleveland; B. A. Abbott, St. Louis, and E. M. Bowman, Chicago. The Association for the Promotion of Christian Unity is divided into four commissions, namely: Commission on Christian Unity in General, Commission on Federation, Commission on World Conference and Commission on International Friendship. The commission named is the Commission on Federation. This commission will have its dealings directly with the Federal Council, and to Mr. Idleman, as chairman, all matters concerning the Disciples along this line should be directed, his address being 375 Central Park West, New York City.

Marion (O.) Newspaper Appreciates Disciples Minister

For several years C. A. Pearce has been leading the church at Marion, O., and recently the congregation has elected Mr. Pearce for another year. The Marion Tribune takes occasion to publish a half-column editorial on the work of this leader and his wife. Because it is too often true that the minister is not

appreciated until after he has gone, we think it worth while to reprint just a few of these golden words of the Ohio paper for the man who is still "on the job": "We sit down here this minute to write to you men and women who are responsible for persuading Rev. Mr. Pearce to remain in Marion, extending to you our sincere gratitude for your good judgment. You have not only added to the high esteem in which your church is already held, but in taking this action you, as a church, have made it possible for Marion to have the services of a gentleman who really belongs to us all. He is the kind of man the church needs and he is the kind of man the whole community needs. This is written of a man who is endowed with those rare qualities of tact, poise and leadership that have endeared him to every man, woman and child fortunate enough to know him. And the big thing that stands out in everything he does is the eloquent fact that he lives daily the sermons he preaches. It is not difficult to understand why such a man is a favorite with everybody. And don't overlook the quiet, constructive work that this man's wife is doing in Marion, either. It is

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SPONGE CAKE

1 cup sugar
3/4 cup water
3 eggs
2 teaspoons Royal Baking Powder
1 cup flour
1 teaspoon salt
3/4 cup cold water
1 teaspoon flavoring

DIRECTIONS:—Boil sugar and water until syrup spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sift together three times the flour, salt and baking powder; beat yolks of eggs until thick; add a little at a time flour mixture and egg yolks alternately to white of egg mixture, stirring after each addition. Add 3/4 cup cold water and flavoring. Mix lightly and bake in moderate oven one hour.

The old method called for 6 eggs
and no baking powder

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Individual, impulsive pity may, and often does, find expression that does more harm than good to its object. Everybody has at hand numerous instances of children spoiled for life by the mistaken kindness of indulgent parents and guardians. Promiscuous street-charity is the same thing in another relation. Nor do we get away from the human tendency to allow the softening of our hearts to extend to our heads when a number of us unite in establishing an institution of mercy. While it is always in danger of losing the quality of mercy and becoming cold and mechanical, it may also run to the other extreme and be governed by the emotions of its officers.

The National Benevolent Association of the Christian Church Avoids Extremes

The National Benevolent Association of the Christian Church commends itself to those who know its history of thirty-two years most intimately and examine its records and administration most critically for its success in avoiding both extremes. This would be worth while if it meant only the saving of the funds that generous men and women have consecrated to such service as it represents; but it means also the saving of human lives and immortal souls. It requires clear discrimination and courageous control to compel the sick and maimed and aged who come into its institutions to help themselves just as far as they can, but is not only best for them; it also makes it possible to help twice as many. Tremendous appeal could be made to superficial visitors to orphanages by keeping in them the largest possible numbers of attractive children, but the steadfast rule is to get these children out into Christian family-homes, where they can have normal care, prove a blessing to their foster parents, and leave the institution free to minister to a succession of others.

A Record of Distinction

To have made such a record in one place would have been a rare distinction, but to have maintained it throughout the brotherhood and in thirteen institutions is really glorious, especially when we realize that this means not only the wise guidance of such various and sometimes conflicting interests, but also the prevention of ill-advised ventures, while giving the strong hand of help where success was possible. It's good to have a NATIONAL Benevolent Association. Help it April 8th with a generous Easter offering. Note the address, 2955 N. Euclid Ave., St. Louis, Mo.

W. R. WARREN.

the hope of the Tribune that these two people will permit Marion the pleasure and profit of their leadership indefinitely, for they are two of Marion's most useful citizens."

—C. R. Scoville and his party preached to nearly 75,000 persons in two weeks of the union meetings at Fresno, Cal. During the first six days of invitation there were 1,235 confessions, letter bearers, etc. An addition seating 600 was made to the original tabernacle, which seated 4,000.

—D. A. Wetzel started on his fourth year at Pittsfield, Ill., Jan. 1. This church gave more than \$1,000 for missions last year. Ten additions are reported since the first of the year.

—In the revival services which closed March 4th at Windsor, Colo., there were 37 accessions to the church. More men than women are reported. There were accessions from many denominations. The preaching was done by the pastor, Claude J. Miller, the music being in charge of Mr. and Mrs. Ray Gunderman, of Boulder, Colo., in the early part of the meeting and by Walter Loupe of Denver later.

—F. A. Bright, pastor at Bellevue, Pa., reports the close of a ten days' meeting there, John E. Pounds of Hiram doing the preaching. There were eleven accessions by confession of faith. Mr. Bright began his sixth year April 1.

—Russell F. Thrapp, minister of First Church, Los Angeles, on invitation of the president, preached at Stanford University Memorial Chapel Sunday morning, March 11th. The sermon was in commemoration of Founders' Day, the

university on that day celebrating its twenty-fifth anniversary. In the evening Mr. Thrapp preached for the Palo Alto Christian Church.

—C. C. Morrison is spending several days at Liberty, Mo., and in other parts of that state.

—Mrs. O. F. Jordan occupied the pulpit at Evanston, Ill., two weeks ago at the evening service, Mr. Jordan having been called out for a number of lectures during the previous week. The Chicago papers made a big feature of the circumstance.

—C. G. Kindred of Englewood, Chicago, is to hold a protracted meeting at Janesville, Wis., beginning April 16.

—G. L. Snively dedicated the new \$25,000 building of the Garrett, Ind., church on March 4. Following the dedication a six weeks' evangelistic series of meetings is being held, the Schenck evangelistic company assisting the pastor, J. M. Small.

—Allen B. Philpott of Indianapolis is conducting evangelistic services at Huntington, Ind., assisting E. W. Cole, the pastor.

—Ernest C. Mobley, who leads at Amarillo, Tex., writes that two men of the congregation there have made an offer to meet the expense of repairing the church building.

—There are five earnest Christian Endeavor organizations among the members of the National Guard now on duty on the Mexican border.

—A campaign to raise \$2,500 to pay all indebtedness against the West Side (Indianapolis) Mission is being made from

March 17 to 27. Sixty of the liveliest of the city's church leaders have the matter in hand. A great meeting of the church and Sunday school workers was held at the Y. M. C. A. Auditorium on the evening of March 16.

—University Heights congregation, Indianapolis, Ind., is buying a lot looking toward the erection of a new building.

—The Kellems Brothers will begin a series of meetings at First church, Oakland, Cal., on April 8. This church recently entertained a school of methods, with W. J. Clarke, Edgar Lloyd Smith, Charles L. Beal and Morton L. Rose as leaders. H. A. Van Winkle, pastor at Oakland, recently held an evangelistic series at Pacific Grove. A very unusual Christian Endeavor Society makes its home at this church. A few evenings ago an effort was to be made to raise \$50 to support a native evangelist at Damoh for a year, and more than \$100 was easily secured. A strong men's club is another feature of the work at Oakland.

—A community church building costing \$15,000 will be dedicated at Hartford, Ia., on Easter Sunday. But about \$3,000 is yet to be raised. This is the church that was established three years ago by R. A. Gillespie, then a student in Drake, now at Berkeley, Cal. The community was practically dead religiously—at any rate doing nothing. There were two churches—Presbyterian and Christians—which had been at sword's point for fifty years, until both had lost whatever of influence for good they might have had in the community. An effort was made to unite the two, with the result that the Presbyterians got stirred up and built a



GOING OVER THE HILL TO THE POOR HOUSE

Scores Turned Away!

THIS is not the report of an evangelistic meeting. It is an announcement of the NATIONAL BENEVOLENT ASSOCIATION of the CHRISTIAN CHURCH, and refers to the number of old people who have been refused admittance to our OLD PEOPLE'S HOMES because the homes are crowded to overflowing and there is no more room available.

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new house. The larger part of the Disciples' membership went into the "Community church," which has finally completed their building. Dean D. A. Evans of Highland Park College, Des Moines, has been preaching for them since Mr. Gillespie went away two years ago.

—The congregation at Eugene, Ore., under the leadership of A. L. Crim, has cleared up the indebtedness on the fine new building there.

—I. N. McCash, of Phillips University, was announced as chief lecturer at the Kansas Ministerial Institute, which was to meet at Hutchinson, March 20-22.

—Addison Lewis Cole, Jr., has been added to the pastoral forces at Brookfield, Mo., where A. L. Cole, Sr., is meeting with good success in his new work.

—The next regular union ministers' meeting, to be held under the auspices of the Chicago Church Federation Council, will occur Monday, March 26, at 10:30 a. m., in the First Methodist Church, as usual. Hon. Harry Olson, chief justice of the municipal court of Chicago, will be the speaker. The subject is "The Intensive Study of the Criminal Himself."

TRANSYLVANIA AND THE COLLEGE OF THE BIBLE

Prof. R. E. Monroe, the head of the Department of Modern Languages at Transylvania, has just declined a proposition from Pomona College, California. Prof. Monroe has been at Transylvania for eight years and is one of the most popular and useful men in the college community.

Victor Bogaert, a former resident of Lexington, but whose residence was in Belgium when the European war broke

out, made a very interesting address to the students of the college Tuesday morning. While a member of the Red Cross he witnessed some of the hardest fighting on the western front, saw the destruction of Louvain, was captured and sentenced to be shot. He escaped,

however, on the plea that he was an American citizen. Mr. Bogaert is spending all of his time now in Belgian relief work.

President R. H. Crossfield has just returned from New York and Washington. In New York he attended the

Notes From Akita, Japan

BY GRETCHEN GARST

One of our Akita Sunday schools gave a bag of rice and two bags of charcoal to a poor family, while all of the Sunday schools contributed to the American Bible Society's fund for Bibles for prisoners in Japanese penitentiaries.

The boys' class of the same Sunday school as that which helped a poor family, bought and trimmed a Christmas tree as a surprise to the other teachers and pupils. The teacher is a layman, who is earnest in all the activities of the church.

Because of the opposition to Christianity in the Girls' Normal school, the girls attending Christian meetings have been forbidden to sing any Christian songs, and are persecuted in other ways.

The district superintendent of the National Sunday School Association visited Akita, and spoke at a special women's meeting. In spite of deep snow and a high wind, there were twenty-one Japanese women present.

The spirit of united effort is growing among the churches of Akita district. There is in Akita City a Union Sunday School Teachers' Training class twice a month, and a union prayer meeting the first Wednesday of each month. The

latter meeting is held at the different churches in regular order of rotation. In Tsuruoka, another center of work, there is a Union Evangelistic Band, holding regular meetings to further the cause of the Kingdom.

The Christian Endeavor girls had a New Year's Social meeting, joining with Kindergarten graduates who are now in high school. Thirty-four girls had a jolly afternoon of play. One of the results is that three kindergarten graduates have joined the Endeavor Society.

In response to the request of some of the members of the Kindergarten Mothers' Club, a New Year's meeting was held for the first time in the history of the club. Thirty-two women were present, twenty-three of whom were non-Christian.

On December 31, 1916, two Sunday schools—the one meeting at the Mission Home, and that meeting at the church—joined forces in a new Church Sunday school meeting Sunday morning at nine. There are three classes, boys' girls' and primary. The average attendance for January was sixty-five, and the total collection, 54 cents. This is a small beginning, but all are hoping that this school may grow in strength and purpose.

meeting of the Council of Church Boards and was in conference with members of the General Education Board. He stopped at Washington long enough to see President Wilson inaugurated and reports that the outstanding fact in connection with the inauguration is that of the unity of the American people behind the president.

In the death of Col. W. D. Pickett of Lexington, Transylvania lost her oldest living alumnus. Colonel Pickett graduated from the institution in 1843. In the 118 years of her history Transylvania has educated a host of men who have helped to mould the life of the country. The institution is now better prepared for her task than ever before.

H. W. Carpenter.

ATTENTION, ILLINOIS DISCIPLES!

On April 10-12, there will be held at Urbana-Champaign, in the University of Illinois, one of the most important meetings of the year. This meeting will be held under the direction of Dr. R. E. Hieronymus, Community Adviser, University of Illinois, who was for many years President of Eureka College. It is the second Better Community Conference. We are very anxious that Illinois Disciples shall avail themselves of this splendid opportunity. The purpose of this meeting is quite fully revealed in two paragraphs of a circular letter recently received from Dr. Hieronymus.

"The first Better Community Conference was held here at Urbana last June. Since that time the Central Illinois Better Community Conference was held at Galesburg; the Southern Illinois at Centralia; the Northern Illinois at the Art Institute and City Club, Chicago; and local conferences at still other centers.

"The Second Annual Better Community Conference will be held here at the University immediately after Easter. The outline of the program is as follows: General sessions will be held afternoon and evening, Tuesday, Wednesday, Thursday, April 10, 11, 12. On Wednesday forenoon five sectional meetings will be held in which will be discussed (1) Good Roads, (2) Better Farming, (3) Home Improvement, (4) City Press, and (5) Rural Church; on Thursday forenoon five sections, discussing, (1) Public Health, (2) Commercial Clubs and Trade Organizations, (3) Woman's Clubs and Parent-Teacher Associations, (4) Rural Press, and (5) City Church. On Tuesday at 4:00 the After Easter University Convocation will be held. The speaker is Edward T. Devine, Professor in Columbia and Editor of the Survey. On Wednesday the portrait of Frank Hall will be unveiled in the Hall of Fame, and later in the afternoon a reception will be held in the Woman's Building. On Thursday afternoon there will be a recreation hour on Illinois Field or in the new Armory. The program throughout is strong, practical, attractive."

H. H. PETERS, State Secretary.

—A. L. Chapman of Bozeman, Mont., reports the close of a three weeks' evangelistic meeting held by D. B. Titus of Rupert, Idaho. Eighty persons responded to the gospel invitation. Mr. Chapman speaks in high praise of the ability and consecration of Mr. Titus.

—James A. Barnett of Bloomington, Ill., who has been in evangelistic work the past year, has accepted a call to the pastorate of First Church, Lincoln, Ill. He will begin service there April 1. He is at present engaged in a successful meeting at Wayneville, Ill.

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